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ping the hills of timber for mining-purposes, and thus drying up springs, the waters of which were so needed in the valleys. The greater part of the Rio Grande was swept of its timber, and is very different now from what it was when Antonio de Espejo visited it in 1582\*. The Apaches also have a very destructive habit, amongst their long catalogue of vices, of firing the forests of their enemies. Although these facts may account for the gradual drying up of the country, they will not explain how it happens that the fertile bottom-lands along the Rio Verde (a country, according to Lereux, "well timbered, and containing many lagoons") are now uninhabited, while the people of Moqui, who live almost in a desert, have managed to fight out the battle of existence down to the present day.

Colonel Greenwood, who had charge of one of our engineering parties, discovered two very remarkable objects near the San Francisco Mountains. One was a broken jar, into the hollow of which lava had flowed; the other was the skeleton of a man, encased in the same material. If the colonel was not deceived, it is certain that some of the lava which now covers large tracts of country in many parts of New Mexico, and especially Arizona, and still looks bright and fresh, was poured over the surface within the present epoch; but it cannot prove that either the convulsions of the earth or climatic changes produced by them so altered the condition of the land that it starved out its inhabitants. The natural workings of cause and effect are, I think, sufficient to account for the present desolation of these regions, without calling to our aid either meteorology or geology.

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XX.—On the Arapahoes, Kiowas, and Comanches.  
By MORTON C. FISHER, Esq.

THERE are few people, among the various branches of the human family scattered over the surface of the earth, who excite the interest and sympathy of the civilized nations of the world, to a greater degree than the Indians of North America, more especially those Indians who formerly occupied that portion of the American continent now inhabited by the people of the United States.

Our knowledge of them commences with the discovery and early settlement of the Western Hemisphere; and the early

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\* The engraving of the Rio Grande, in the next chapter (*op. cit.*), represents it as well timbered; this view, however, was taken in a district quite uninhabited, and one, moreover, which has remained so for a very long period.

history of the United States teaches us that they were a primitive nation of many tribes, of noble yet barbarous and savage instincts, passive and friendly in time of peace, even hospitable to those who sought their country or protection, but fierce and bloodthirsty while on the war-path, neither asking nor granting quarter to their prisoners, whether man, woman, or child.

This history teaches us that they are noble; for it tells us that when the Quakers, guided by William Penn, sought the shores of the New World to ask from the Red Man an abode wherein they might undisturbed follow the doctrines of their faith, the Indian stretched forth his hand and bid them welcome, apportioned them a large district of country, and bade them live in peace and harmony with him, and share, without tax or tithe, the bounties which nature with so generous a hand had bestowed upon his country. And the Indians kept their promise; for never has there been a Broadbrim in distress. And when we refresh ourselves by calling to mind the story of the rescue of Captain John Smith, who was taken prisoner and condemned to die by the Council of War, and imagine the feelings of mercy that prompted Pocahontas, the beautiful daughter of Powhattan, a proud and powerful chief of the Six Nations, to cast aside that maidenly modesty so much prized by these rude sons of nature, and throw herself between the bound body of the victim and the upraised tomahawk of the savage, and plead that his life should be spared, saying, "I am but a squaw, take my life, but spare that of the brave pale-face," it must be admitted that the Indian character possesses some of the noble instincts attributed to it.

But, associating these historical facts with the impressive and highly coloured stories of Cooper, wherein the character of the Indian is described as possessing all the virtues and none of the vices of the whites, we are led to believe, from our school-boy days, that the "Indian of the Period," when first discovered upon the shores of the New World, was beyond doubt a being somewhat superior in point of honour, bravery, and generosity to those who sought his country.

As we grow older, however, experience teaches us that the Indians are a barbarous, savage, and indolent people, who prefer eking out a miserable existence, wandering over the great plains, in a wild and savage state, murdering and pilfering, whenever they can do so without any danger to themselves, rather than accept in peace and good faith the guardianship and protection which the government of the United States is at present, and always has been, ready to extend towards them.

It is therefore conclusive that people who form their ideas of the Indian from Cooper and other authors of Indian tales, aided by *quasi* historical facts, must differ somewhat in opinion from

those who draw their conclusions from actual experience and intercourse with them ; hence the great diversity of opinion as to the Indian and the proper mode of treating him.

The term " Wild Indian," in common parlance, is applied to the members of those tribes who exist in a perfectly wild state upon the great plains in the western part of the United States. The principal and most numerous of these tribes, occupying the territory to the east of the Rocky Mountains are :—the Sioux, the Blackfeet, the Crows, the Snakes, and the Flatheads, living to the north of the Platte River ; the Pawnees and Kaws, or Kansas Indians, occupying the territory to the east ; and the Arapahoes, Cheyennes, Kiowas, Comanches, and Apaches, whose country lies south of the river Platte, extending as far as Texas and Mexico. There are many other smaller tribes who roam about this country, who, although they assume different tribal names, belong to, or are in some way connected with, the tribes above mentioned, but have become detached or separated from them by reason of intestine quarrels or petty jealousies. The habits and mode of life of all of these Indians are similar, though each tribe has its peculiar characteristics. Their principal source of revenue is the buffalo, upon which they are actually dependent for their miserable existence ; for it affords them not only a supply of meat, which, by being jerked and dried, furnishes them food for winter, but also supplies them with skins, with which their lodges or wigwams are covered, and which they also use for bedding and in lieu of blankets to protect them from cold and inclement weather. The flesh and skin of the deer and antelope also furnish them with both food and material for clothing, as most of the moccasins, leggings, and shirts for the squaws are made of dressed buck or antelope skins. I might also say that they are almost equally dependent upon their ponies, of which they possess great numbers ; for these they use not only on the war-path, and as beasts of burden, to pack their lodges from one camping-ground to another, but also as a means to run down the buffalo, and to bring the flesh into the village for the squaws to dress and dry for winter use.

The wealth of an Indian is estimated by the number of ponies and mules he owns ; while, as squaws are generally purchased with ponies or mules, it follows that the more squaws he possesses the greater his dignity and importance among his tribe. For as all heads of families are chiefs, as a matter of course the greater the family the greater the chief.

Their dress is primitive and simple, every Indian being his own tailor. The full dress of a man consists of :—a pair of moccasins, with leggings bound tight round the calf of the leg and fastened above the knee ; a girdle round the loins, with a short

apron attached which falls over the thighs ; and a feather or two, or perhaps a silver coin hammered out, polished, and plaited in the hair. To this may be added, however, his top coat, which consists of a buffalo robe, which he majestically throws over his shoulders, leaving it open in front, and trailing behind on ordinary occasions, or drawing it tightly around his person when exposed to the cold weather.

The squaws, as a rule, have not only a suit of buckskin, or of coarse cotton fabric, which they obtain from the Indian traders, but frequently have frocks or gowns with short sleeves, which they wear over their buckskin or cotton clothing, and fasten with a belt around the waist. The children, up to the age of 10 or 12, are never encumbered with clothing of any description, except occasionally a few rings of brass wire wound around the wrists or ankles, which they seem to prize very highly.

Some of the American ladies, like those to be found among other nations, are far-sighted ; for their desire to do good so magnifies their power of vision, that, overlooking the wants and necessities of those in their own immediate neighbourhood, they frequently discover in distant and foreign lands objects whom they can attack with their charitable offerings with impunity, and without fear of retaliation. To these ladies the wild Indians have for generations past furnished an unlimited field for operations. It is really quite a treat, in these selfish days, to witness with what Christian feelings and resignation these charitable ladies neglect even their own home duties, to congregate at each others' houses, for the sole purpose of making flannel underclothing for the little Indians ; for they have learned from Mr. Smith, who has just returned from their country, that these poor little children run about in a state of absolute nudity. But Mr. Jones, upon his return a year or two after, has not the courage or temerity to tell the ladies what a state of perplexity the poor Indians were in, upon the receipt of these little articles. They were highly delighted, for the things were made of red, bright red, flannel ; but to what use could they be put ? They were not long enough for quivers for their arrows, and they did not fit the stocks of their guns and rifles : they tried the little shirts on their horses' heads ; but the sleeves were too long for the ears, besides which there were no eye-holes. At last, however, an Indian, who has seen something of the Whites, and calls himself " Big Indian heap speaky English," takes out his knife and converts the clothing into strips, with which he decorates his horse's mane and tail, and ties them around his lance-pole. His example is immediately followed by the remainder, who in their simplicity are at a loss to conceive why the material could not be made into strips at first instead

of the inconvenient form in which they receive it. But the object, charity, is not lost; for, although the body of the little Indian is not covered, yet his heart is delighted to witness the ornamental decorations of the horses and spears.

The wigwams or "lodges" (as they are termed by the whites) of the majority of these Indians are in the form of a cone with a broad base, being of the same shape as the Sibly tent. In fact Major, now General Sibly, received his first ideas for the construction of the famous Sibly tent from these Indian lodges.

The lodge is constructed on a framework of small pine poles, about  $2\frac{1}{2}$  inches in diameter and 20 feet in length. It is the duty of the squaws to procure these, and that of the men to furnish to the squaws material for covering, which consists of buffalo-skins—a small lodge requiring sixteen, and a large one twenty-two skins. These the squaws dress until they are soft and pliable. They then sew them together, using as thread the sinews, which they take from the hind leg of the deer. They cut the skins and sew them so closely together that the covering may be considered air- and water-tight. It is the duty of the squaw also to take the sole charge of the lodges belonging to her brave. Upon arriving at a new camping-ground, which is almost always selected upon the banks of one of the beautiful little rivers that take their source from the melting snows of the mountains, she at once unpacks the ponies, and brings the several sets of poles and coverings to the spot where the lodges are to be erected. A noose or ring of buffalo-skin, about 12 inches in diameter, is fastened to the end of a pole; into this the ends of two other poles are introduced, and twisted in such a manner as to bind them firmly together. The squaw then passes the end of a long rope, made of buffalo-skin, through a loop attached also to the end of one of the three poles; the other end of the rope is attached to the upper part of the covering, which is placed upon the ground close at hand, and in readiness to be drawn up and over the frame, as soon as it is completed. The three poles are now stuck into the ground, forming a tripod; and the other poles are placed in position by putting one end of each through the loop or ring, attached to the top of the three first placed, and imbedding the other ends in the ground at a distance of about 4 feet apart; so that, when the fifteen or twenty poles are placed, they enclose a space about 20 feet in diameter at the base, and, converging to a point at a height of about 16 feet from the ground, form the framework of the lodge. The covering is now drawn up by means of the rope already passed through the loop at the top of one of the poles of the tripod, and secured. The squaw, then passing around the circle of poles, pulls the lower part of the covering down to the ground, and secures it to

its proper place by fastening it to small stakes driven into the ground. There are two openings in the lodge—one at the lower part used as a door, and one at the top, which answers the purposes of a chimney. The fire is lighted upon the ground, in the centre of the space enclosed by the lodge; the smoke ascending passes out of the opening at the top. Upon changing camp the squaw takes down the lodge, and doubles up the covering to about a yard square; then, dividing the poles into two lots, she places them upon the ground parallel to each other, and about a yard apart; she then leads a pony in between the two lots of poles, and passes the upper end of each lot through a loop which is attached to the pack-saddle, and hangs on both sides of the pony near his shoulders; the other ends of the poles rest upon the ground in two distinct groups, about 4 feet apart, the pony standing longitudinally between them. The covering is now fastened to the two sets of poles, a couple of feet from the pony's tail, and a few inches from the ground, swinging between the poles like a hammock, in which are placed the children and other articles too bulky to be tied to the riding-saddles. As the pony trots along, the springing of the poles soon puts the babies to sleep; and the squaws, either riding or walking in the rear, driving along the ponies, have no more trouble till they come to camp again. The time occupied in setting or striking a lodge is not more than ten or fifteen minutes; so that in case of a village being discovered and surprised by a warlike party of Indians, the men of the village immediately mount their horses and advance to meet the intruders, while the squaws take down and pack up the lodges, and are out of sight in an incredibly short time. They are rejoined by their chiefs as soon as possible at the place agreed upon, which is frequently many miles away. The facility with which they move from place to place renders it impossible for regular troops to follow them successfully, except during such periods of the year that their ponies are in a poor condition.

It is beneath the dignity of the warrior to do any kind of manual labour; consequently the squaw is the slave of her chief or master. As he buys her from her father, he treats her much in the same way as he does his horses—often with much less consideration. When living in camp, she is not only obliged to wait upon him, but also to keep the lodge in order, go to the nearest timber, and bring in firewood upon her back, and often take care of all the ponies, herding them if grazing, or changing their pastures if tethered, as often as requisite. But perhaps the most laborious of her duties is the dressing of the buffaloeskins, a single skin requiring several days' very hard labour. It is her duty also to make all the moccasins and leggings used

by the chief; and she is frequently obliged to go without herself in order that he may be supplied. In fact, her life is one of constant drudgery; she is beaten and kicked about whenever her master pleases to do so; and she seems to respect him more for it, as it makes her think that he is very brave; and frequently upon the death of the most brutal husband, the squaw becomes almost disconsolate, refusing nourishment of any kind for a period that would prove fatal to perhaps any but an Indian. The duties of the chief are less onerous; in fact he has nothing more to do than to go on the war-path, hunt, sometimes commit a murder, and always steal. But the last-named duties are only attended to when there is little personal danger to himself.

The buffalo is hunted in several ways: the most successful and favourite plan generally adopted is by encircling a band or herd of them. As they are a migratory animal, going as far north as the waters of the Yellowstone in the summer, and as far south as Texas and Mexico in winter, it is necessary that the Indians should either follow them into the territory of a neighbouring tribe (which with them is considered a breach of international etiquette, and often brings on a war) or slay as many as they can, while they are passing through their own country; the latter method is the one most frequently resorted to.

For this purpose a hunting-party of 200 to 600 go out together, mounted upon their best ponies, and armed with spears and bows and arrows, the spears and arrows being pointed with iron heads. Upon arriving in sight of the buffalo, the air resounds with their savage yells; but as soon as they come to the band, they cease for a time their noise, and proceed to cut off from the main herd a band of several thousands: they then surround these, yelling and gesticulating in the most frantic manner, spearing them, and killing them with their arrows; but when they have slaughtered as many as they think they can take care of, they allow the remainder to run off; for they never kill more than they can handle with their party, as they appear to have an instinct which teaches them that their existence depends entirely upon that of the buffalo, believing, as it would seem, that the last buffalo will fall by the hand of the last survivor of their race.

The bows of these Indians are so powerful, and they use them with such skill, that many instances have been known of an arrow being driven entirely through the body of a buffalo (passing, of course, between the ribs) and entering the body of another running alongside, deep enough to cause his death.

The squaws, old men, and children follow the hunting-party, keeping as near to them as prudence will permit, for the purpose of taking care of the skins and meat; for, as soon as the hunt



is over, the noble Red Man retires from the field, leaving all the laborious part of the work to the non-combatants, who at once take possession, and commence their work with a will and rapidity of action which is in great contrast to their lazy and indolent natures.

The first operation is to skin the beast. This done, they begin to cut off his flesh, which they sever into long thin strips, and suspend exposed on ropes to the rays of the sun until they become quite dry, the aridity of the atmosphere permitting them to dry up in a sound and healthy condition; these they put up in bundles of about a hundredweight each, using as a covering such of the skins as are either unfit or too small to dress. The meat is then taken to their lodges, packed on the backs of the ponies, and kept for use when required. If it is properly cured, it retains a very pleasant and agreeable flavour for a long time.

The skins which are intended to be dressed are stretched upon the grass, and secured by pins driven into the ground. The squaw gets down upon her knees, and commences by scraping with a dull butcher's knife, or a piece of horn; then with constant rubbing, and application of the brains of the buffalo, she eventually makes the skin soft and pliable.

While this is going on, the hunters express their satisfaction and delight at the success of the hunt by performing the buffalodance. During these revels, such parts of the slaughtered animals as are unfit for drying are feasted upon; the heads are roasted in a trench filled with hot stones, and are considered a great delicacy. After the hunt is over, or when the buffalo has passed out of their country, the whole party return to their old haunts—the squaw to slave and drudge, the warrior to idle away the time as best he may, unless he goes out on a pilfering or scalping expedition, in which case great excitement prevails throughout the village, which does not abate until his return.

In physical characteristics there is a great similarity in the Indians of almost all the above-named tribes.

The Pawnees, however, are shorter in stature, and have a more swarthy complexion than the others, with the exception, perhaps, of the Apaches, to whom they bear a strong resemblance. The Sioux and Comanches also resemble each other, being in stature between that of the Pawnees and the Arapahoes, Kiowas, and Cheyennes, who are very tall, averaging at least six feet in height. The three latter tribes wear their hair in the same way; and in fact their personal appearance is so similar that it is almost impossible to distinguish by their appearance one from the other.

An idea seems to prevail among writers of Indian tales and travels, as well as among those who portray the Indian, that he is possessed of great muscular development. The reverse of this,

however, is the case. He leads a life of indolence and idleness, seldom taking manual or bodily exercise, and for a great part of his time lounging about, or mounted on his horse. It is obvious, therefore, from these reasons, that he cannot have the muscular development attributed to him by most writers; on the contrary, his arms are long and thin, while his legs are nearly of the same thickness from the knee to the ankle.

The majority of these Indians wear their hair (which is jet black and coarse) very long, the squaws allowing it to fall loosely in tangled masses over their shoulders; the men braiding or plaiting theirs in a long *queue*, in which they fasten feathers, pieces of coloured flannel, and round pieces of silver, quite smooth, made out of silver coins, all of which they obtain from the traders in exchange for their ponies, robes, &c. They wear no beards; their features are aquiline, with small dark hazel eyes, which they use with such cunning that although they may appear to be staring you full in the face, you can never meet or catch their gaze for a moment.

The Indian never expresses any astonishment at anything that he sees, while in the presence of strangers; if you could transport him instantaneously from his lodge, and seat him in a railway-carriage, or at the opera, he would conduct himself as if he had been used to such things from earliest childhood, and would give no expression or look of curiosity or astonishment. But upon his return to his people, he would relate all he had seen with faithful accuracy.

A warrior who is capable of being surprised at anything is a squaw, and does not possess the qualities of a brave. The Indians never complain of anything that happens to them, provided they bring it upon themselves, by meddling with matters they do not understand. To illustrate this, I will here relate a little incident that occurred in the early days of Denver. A gunsmith had a small shop in one of the principal streets, into which the Indians used to enter, apparently for the purpose of learning the trade, as one would think from the way in which they watched the smith hour by hour, but in reality for the sole purpose of stealing such small parts of guns as they could carry away without detection—their *modus operandi* being to enter the shop with their flowing robes, and sit down upon anything they wanted to steal, and while appearing to be looking through the wall on the opposite side of the room, to pick up whatever they wanted, conceal it with their robe, and walk away with it in the most dignified manner. The smith determined to put a stop to this mode of pilfering, without, however, doing anything that would frighten the Indians off, as they frequently were good customers. One day, seeing three Indians looking into a shop window near

his own, and knowing them to be of the number of his visitors, he immediately placed a small iron tomahawk in the forge, and heated it quite hot; and as the Indians turned to enter his shop, he threw it down on a wooden form or bench, used for his customers to sit upon. They entered; the foremost saw the tomahawk, and, in order to get it under his arm beneath his robe, he sat down upon it; but he instantly jumped up, giving a simultaneous yell, and ran out of the shop, followed by the other two, who seemed greatly annoyed at the undignified conduct of their companion. But when they were made acquainted with the cause, they seemed highly amused, and at once named the Indian "The Man who was bitten with the Tomahawk." The circumstance became a standing joke among the whole tribe, giving the smith great notoriety, and making him quite a favourite among them.

The language of each of these tribes is distinct from the others; that of the Arapahoes being considered the most difficult of any to acquire. There is a language of signs, however, by which all Indians and traders can understand one another; and they always make these signs when communicating among themselves. The men when conversing together in their lodges sit upon skins, cross-legged like a Turk, and speak and make signs, in corroboration of what they say, with their hands, so that either a blind or deaf man could understand them. For instance, I meet an Indian, and wish to ask him if he saw six wagons drawn by horned cattle, with three Mexican and three American teamsters, and a man mounted on horseback. I make these signs:—I point with the fore finger of my right hand to the Indian, indicating "you," then to his eyes, meaning "see," then hold up all my fingers on the right hand and the fore finger of the left, meaning "6;" then I make two circles by bringing the ends of my thumbs and fore fingers together, and, holding my two hands out, move my wrists in such a way as to indicate wagon-wheels revolving, meaning "wagons;" then, by making an upward motion with each hand from both sides of my head, I indicate "horns," signifying horned cattle; then by first holding up three fingers, and then by placing my extended right hand below my lower lip and moving it downward stopping it midway down the chest, I indicate "beard," meaning Mexican; and with three fingers again, and passing my right hand from left to right in front of my forehead, I indicate "white brow" or "pale face." I then hold up my fore finger, meaning one man, and by placing the fore finger of my left hand between the fore and second finger of the right hand, representing a man astride of a horse, and by moving my hands up and down give the motion of a horse galloping with a man on his back. I in this way ask the Indian, "You see six wagons, horned cattle, three Mexicans, three Americans, one man on

horseback?" If he holds up his fore finger and lowers it quickly, as if he was pointing at some object on the ground, he means "Yes;" if he moves it from side to side, upon the principle that people sometimes move their head from side to side, he means "No." The time required to make these signs would be about the same as if you asked the question verbally.

The "Medicine Man" is a personage of great importance. He not only professes to heal the sick, but also to influence the elements, and worldly affairs of every description. When an Indian is taken ill the medicine man is called upon "to make medicine," which he proceeds to do in various ways,—sometimes by placing a number of stones or bones in the form of a circle upon the ground, and chanting in words that command the Evil Spirit, or beseech the Great Spirit, to make the invalid whole; at other times placing an Indian drum or tombay upon a tripod of poles stuck up near the invalid's lodge, and painting certain characters upon it, or tying bits of coloured flannel or anything else on the poles, and then beating his chest, commands the invalid to be well. He also makes medicine for the success of any expedition that goes forth from his village, whether on the war-path or hunt. He is also supposed to be able to foretell coming events, and to prevent any calamity falling upon the tribe.

When a trader arrives at a village where he is known, he proceeds at once to the lodge of the head chief, who receives him as his guest, and commands his squaws to unpack his ponies, and convey all his goods, blankets, and cooking-kit to the lodge set apart for his reception. The chief, after giving him a feast and a smoke, begs from him anything that he may fancy, and then proceeds to harangue the village, in words, saying that the Arapahoe, Comanche, or any other Indians' (according to the tribe visited) friend, "Big Heart," "Red Head" (or any other name that the trader is known by,) has arrived in their village for the purpose of trading with them. The first day is devoted to the exchange of such ponies and mules as the Indians wish to dispose of, the second to that of buffalo-robcs, and the third to larrietts or lassos, buckskins, and moccasins. After the trade (or, as we would call it, the fair) is over, the chief delivers up everything that he has received and guarded over to the trader, and often sends out a few young men with him to help him on his road home with his accumulated herd of animals.

A friend of mine, known by the name of "Spotted Hand," some twenty-four years ago, traded with the Arapahoes, with whom he was a great favourite, when the following incident occurred, which is a striking example of the power and effect of Indian medicine. The story is as follows:—Upon the arrival of "Spotted Hand," the head chief immediately commanded one

of his squaws to unload his ponies of the goods he had brought to trade with, and also his camp kit, &c. ; one of the articles of which was a hand-axe, a very necessary adjunct to camping out. The squaw obeyed, and a crowd of Indians gathered around the ponies and goods, and the axe, being overlooked by the squaw, was picked up and concealed by a young Indian, who "Spotted Hand" observed in the act of carrying it to his own lodge ; but nothing was said at the time. After, however, the trade was over, "Spotted Hand" asked that his ponies might be brought up, and his goods packed upon them, so that he might depart, promising to come soon again. Of course, when all was packed up, the axe was missing, and "Spotted Hand" said to the chief, "We are brothers ; for many moons have I brought my goods to the family of my brother, and my brother has always received me and my goods, and kept them safe. I now depart from my brother's lodge leaving behind something that is mine ; I gave it not away, nor did I sell it." This statement at once aroused the anger of the chief, who, when he ascertained that the hand-axe was missing, called up the squaws, and would have beaten them unmercifully had not "Spotted Hand" interfered, telling the chief that he had some medicine that would find the thief, be he present or absent. Whereupon he took out his watch, which had a long independent second-hand that could be stopped instantly by pressing a little spring. It happened to be the first watch they had ever seen, and it caused no little excitement ; but when the chief heard it tick, and was shown the works, he declared his astonishment, and called it "the medicine that speaks." "Spotted Hand" then explained to them that whenever the Indian who stole the axe should come near the medicine the hand would stop, pointing at him. And true enough ; for no sooner had the culprit (who came up to see what occasioned the gathering) got within sight of the watch, than, out of curiosity, he pushed his way close to it, when he heard of the wonderful medicine that speaks, and what it would do. So getting close to the watch, "Spotted Hand" touched the spring, and the hand stopped, pointing directly to the man. He uttered a yell, jumped up in the air, ran as fast as he could to his lodge, and returned with the axe, which he immediately restored to the owner, while all the Indians expressed their astonishment at the wonderful medicine, and wanted to purchase it at any cost ; but "Spotted Hand" told them it would only make medicine for him, and would be bad medicine if he parted with it, or if it ever fell into other hands than his own. Ever after, when he visited the same village, he was always asked to show his great medicine, and for many years it gave him great influence with the tribe.

The young Indians are allowed to run about as they please, sometimes assisting the squaws in herding the ponies, or dressing and jerking the meat, at other times amusing themselves as best they can.

Indian courtship is simple and primitive. An Indian sees a young squaw whom he fancies, and immediately sets about to buy her of her father. Among the Sioux, and some other tribes, the custom is to buy the eldest of the chief's daughters, then the others all belong to him, and are taken to wife at such times as the husband sees fit. His first step to secure this happy end is to ascertain in what lodge her father sleeps, for he may be possessed of several. Then, after all is silent in the lodge, he approaches and ties one or more horses to one of the stakes of the lodge, and quietly awaits the result. When the chief comes out of his lodge in the morning, he proceeds to examine the offering. If he has a number of daughters he requires a corresponding number of horses; usually the first, and even the second and third offering (each one being increased by a horse or two every night) are turned loose in contempt by the mercenary papa, who will not accept for his son-in-law any one of the tribe unless he receives in exchange for his daughters as many ponies as he estimates they are worth. It will thus be seen that when ponies are scarce squaws are cheap, and *vice versa*. As soon as he thinks that the young man has tied as many horses to the lodge as he intends to do, he quietly (instead of untying them and turning them loose) turns them into his own band of ponies. This is a signal of acceptance on the part of the father, and the happy lover immediately conducts the bride and all her sisters to the lodges he has prepared for them. From this time he owns them with the same rights of possession that he does his ponies or lodges. He can sell them or desert them whenever he pleases.

When the Indian becomes too old to continue the roving life of the tribe, he or she is left to die upon the plains. This mode of desertion is only resorted to when the tribe are moving, or in a state of great poverty. The person thus left seems perfectly resigned, bidding farewell to the members of his family and tribe (who come around him and give him such articles of nourishment and comfort as they can spare), and saying to them that his day has come, and he bids them not to mourn for him, that he is going to the happy hunting-ground of the Great Spirit, where he will await their coming. After a few days' lingering the poor creature dies, and the wolves soon devour his remains.

When, however, the Indian dies surrounded by his people, his body is carefully enwrapped in his blanket, and either buried in the bottom of a stream, or put upon a litter and fastened among

the branches of a tree; or, perhaps, if there are no trees near by, four poles are fixed in the ground, and the litter upon which rest the remains is fastened upon the stakes, at a distance of about 4 or 5 feet from the ground. The medicine-bag of the Indian is tied around the neck, and often a supply of food, which is renewed as frequently as the home supply will admit of. Sometimes the war- or hunting-horse of the brave is tied to the tree or killed upon the grave, so that the warrior, upon his arrival in the happy hunting-ground, will have his trusty steed beside him.

Although old Indians are left to die of starvation upon the plains, they are for a long time not forgotten; and the lamentations of the squaws whenever anything brings to their minds the memory of departed friends, who may have been dead a month or any number of years, is certainly very affecting. Whenever they chance to think of a departed friend, they immediately quit anything they may be doing, and at once proceed to the top of the nearest hill, where they sit down, fold their hands around their knees, and, rocking to and fro, break out in the most doleful wailings. This hideous noise soon falls upon the ears of other squaws; and it frequently happens that, an hour after the first is taken, the epidemic spreads throughout the village, and all the squaws are seated in a circle, or on the top of the hill, rocking to and fro, and making this mournful noise. They always keep it up all night, and sometimes for several days.

In conclusion, I might add that the various tribes existing in the western parts of the United States are being rapidly decimated, and before many years pass away the noble Red Man of the original Six Nations will be a creature of the past.

ORDINARY MEETING, APRIL 27th, 1869.

PROFESSOR HUXLEY, F.R.S., *President, in the Chair.*

*New Member.*—J. H. BLACKWELL, Esq.

XXI.—The North-American Indians: a Sketch of some of the Hostile Tribes, together with a brief account of General Sheridan's campaign of 1868 against the Sioux, Cheyenne, Arapahoe, Kiowa, and Comanche Indians.  
By WILLIAM BLACKMORE.

#### INTRODUCTION.

THE following account of some of the wild aborigines of the United States, who have recently been engaged in warfare with